

Good and Seasonable
COUNSEL
FOR
Women,

FROM A
W O M A N.

Advising and Reproving her Sisters,
for their Frowardness, Pride,
and Disobedience to their HUSBANDS.

With many other things worthy to be noted
in these Licentious times

By *Dorcas Bennet.*

171.

*Eph. 5. 22. Wives submit your selves to your
own Husbands.*

Esa. 3. 16. The Daughters of Sion are haughty.

London, Printed in the Year, 1670. X





TO THE
R E A D E R.

Courteous Reader,

VVHosoever thou art that hast the perusal of this small Treatise; know thou hast presented to thy view, a poor Orphant, as to it self, from a poor sorry Cottage of mean Extract, as doth plainly appear by these considerations.

1. For that it comes into the world without any to Patronise it; other Volumes when they come forth, are ordinarily dedicated to some Noble or Religious Patronages; that so by the protection they have under, or influence they have from them, they gain that Reputation that Midwives them into the world, yea, even into the affections of many, that otherwise would not have took the pains, nor have bestowed the time or cost, either to have perused or purchas'd them.

But this hath no such Patronizers to begot in any such affections to it, or otherwise, to take care of it in its minority, till its own worth bespeak its own praise; and in such a case, how

To the Reader.

long may it be ere such a piece may spread its fame, as times now goeth, judge ye ; but,

2. As it is without a Guardian to take the care of it in its Minority, so it comes forth in a homely dress, not being adorned with that Rhetorick or Eloquence that might make it the more pleasing to the intellectual sense, whereby it might beget for it self an esteem amongst the curious.

3. As to the matter it treats of, this is that which will render it of low esteem amongst the great men of this world ; for as it was in the dayes of the Prophet ; He that departes from iniquity, makes himself a prey, or is counted mad ; so is it now. From all which, Gentle Reader, and much more that might be mentioned, it appears at the first view, as in it self, to be a mean and homely piece.

But to leave the stile or outward appearance of it, and to look at its inside or intent, for which it comes out, and to which it leads, it will appear to be worth the cost and pains, to buy, peruse and improve it ; and this I say, read and judge

This take notice of, good Reader, that it had its form or being in a homely Cottage, and was penn'd by a Woman, one of the weaker Sex, such a one, as bears not any fame for Learning or outward Abilities, as many of the great ones do ; but one who must work for her Bread, please her Husband, take care for her Children,

and

To the Reader.

and guide the House, &c. and knows it her duty rather to give than to receive; such a one was the Authoress of it, one whose Library, may chiefly be compris'd in her Bible; her time to Study, while about her outward concern; her time to write, while others slept; so that thou mayest expect no great Eloquence or Rhetorical Phrases in it, save what she might naturally be endowed with.

This I writ to inform thee, that I do on good ground, I say, for I received it from her own hand, with certain information by several good Christians, that she her self penn'd it; and not for outward applause, or because she desired gain by it, or any other outward accommodation, nor any accompt, but that only thing she aimed at, was to perswade Women professing Godliness, to walk as becometh such

This one reason she gave me her self why she writ it; because she was grieved in her spirit to see the corrupt and bad Conversations of women professing Godliness, and not having opportunity to speak to them all, and having no rest in her spirit till she did set to it, she did through those impulses undertake it.

If any doubt whether she her self might not be guilty of that reprehension by our Lord Jesus, thou Hypocrite, first cast out the beam out of thine own eye, so shalt thou see clearly to pluck out the mote out of thy Brothers eye; I answer, I did diligently inquire, and had this satisfacti-

To The Reader.

on from several, that she was a woman of a very holy life, sober, modest and quiet behaviour, and to the best I could learn, of a blameless conversation: It is very likely it may meet with much opposition, some may carpe, others deride and scorn it as of no value, a needless thing, or that which she ought not to have meddled with, for the best of Preachers that ever taught, met with such measure; to such I only say, that we have an old English Proverb, that it is not good to find fault, unless we mend it; and if any seem to oppose, let them know they will get little honour by the victory, because they contend with one of the weakest Sex.

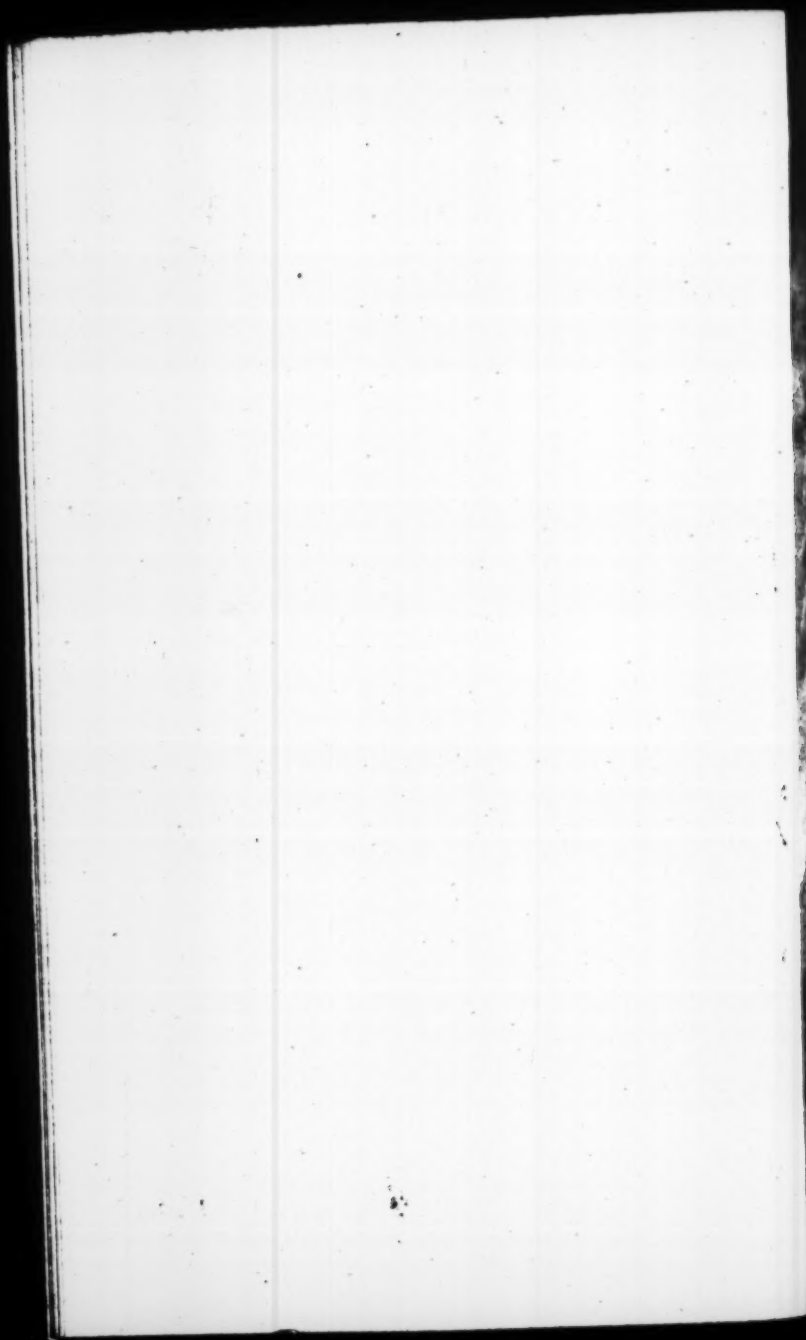
As to what she writes in p. 41. of dreaming, that Mr. Mather a Pastor of an Independant Congregation, did preach a Sermon on that subject, I was informed that he did so, but some days before he did so, she declared her dream to some friends as she here writes, by which I am apt to believe she did so dream, and that he did so preach, and that it had such effect is manifest to the observers, and whoso frequents national assemblies for worship, may behold gaudy persons enough; as to what cause (otherwise then is expressed) she had to treat on this subject, or need thus to apply it, I leave to the godly, serious, to judge; but in my understanding it is seasonable and surely worth observing, that one of that Sex should be raised up to reprove the miscarriages of women in this day, and giveth me cause to conclude with
my

To the Reader.

my self that the spirit of God did prompt her to it, for God hath been pleased in all ages to manifest his grace to women to raise some of that sex to be instrumental in the declaring of his will, as is plain by the Scripture, and it is according to his promise, for saith he, I will pour out my spirit upon all flesh, hand maids as well as servants, and they shall Prophecy, and that we in this declining age shall have his promise made good to us, is because we should be found giving thanks to his name.

Some reiterations possibly thou mayst find, at which some will be apt to cavil, but the Apostle said, to write the same things was safe, for christians in those days; and assuredly we have great cause in this day to be put in mind of our duties, the word of the Lord was line upon line, precept upon precept in days of old, and that it be not so to us in our day, that we stumble and fall, and go backward, is the earnest prayer of him who deserves not the name of a servant of Christ. Yet shine in what I may for Christs sake, whilst, I. S.

GOOD





Good and seasonable

COUNSEL FOR WOMEN.

from a Woman.

1 Tim. 2. 10.

But which becometh Women professing godliness with good works.



His Chapter hath two parts, the first concerneth the duty of Men, in the first eight Verses; the second respects the duties of Women; and it hath three parts.

First, that they affect not gaudery and fleshly ornaments; as plaited Hair, Gold, Pearls, or costly Aray. v. 9.

A

Se

Secondly, That they adorn and demean themselves in such comly-wise, as may honor their profession of godliness *v. 9. 10.*

Thirdly, That they be in subjection to their Husbands, *v. 11. 12.* This being a duty which Women are too prone to neglect, and indeed to think themselves not obliged unto, its going against the grain to be subject; the Apostle backs it with two impregnable Reasons.

First, Adam was first formed, *v. 13.* All Men count the first born worthy the preeminence, and do give them the precedency; therefore so should the Woman the Man; but most make but a Ruth of this, though he were an Apostle that gave it.

Secondly, There minde his second reason for Womens subjection, *v. 14.* Adam was not deceived (that's to say, immediately by the Serpent) but the Woman: Adam was deceived also, it's true: but how? Not immediately by the Serpent, but immediately by the Woman, The Devil made use of the Woman to deceive the Man, for he knew that the Woman could be more familiar with the Man, and that the Woman was dear to Man, and therefore most like to prevail soonest. And shall not the Woman submit, since she was such an ill instrument? had she not reason to carry it submissively towards her Husband? Yea, though her Husband be not

so well disposed as he should, since he was infected with his evil Disease by the Woman; certainly there is great reason for it, unless we be wiser then the Apostle. Yea, the whole Sex may make it a matter of lamentation and humiliation, the Apostle supposed so; (but oh how hard are ours) and therefore lest he should have grieved them over much, he under writes a Cordial, against the perit of Child-bearing, v. 15. If they not onely have, but continue in, 1. Faith, 2. Love, 3. Holiness, 4. Sobriety; not only some of these or one of these, but all in Conjunction; for what doth it profit (my Sisters, to alude to the saying of *James*, chapter 2. 14.) if a Woman say she hath faith, if she hath not love and holiness with sobriety? can faith save her? I trow not. Such faith is dead being alone, and is as no faith: but if we have these, then may we have comfort and hope in Child-bearing. Notwithstanding the Woman was first in the transgression. Comfort do I say? Alas how few are there that need it, at least as they think; afflicted Consciences are very scarce in this day: most stout it out, put on the Man instead of the Woman's submissive carriage: and *Cains* rustickness, (Am I my brothers Keeper?) instead of *Dauids* penitence, for wounding and killing man our Brother. But you will say the Woman hath lost her-Text:-- Suppose so, yet might I find it again

4 *Good and seasonable Counsel for*
sooner then any of us shall find our conformi-
ty to it, and when it is found, it will be more
for our reprehension then comfort; but be it
so, plain dealing is best, and you ought not to
count me your enemy for telling you the
truth, *Gal. 4. 16.* in the words therefore you
have three things.

First, *A Prohibition.*

Secondly, *A Precept.*

Thirdly. *A Direction* how to perform
that Precept.

First, The first we gather from the first
word in the text, (but) by which he excludes
what was before mentioned, as gold pearl and
costly aray. *v. 9.*

Secondly, The second, to wit the Precept
as plainly set down, *viz.* how they should be
adorned, namely as becometh Women pro-
fessing godliness.

Thirdly, The third, namely the Direction,
you have in the last words of the Text---with
good works.

First, With works, many adorne themselves
with knots, whisks, stomachers, or complemen-
tal educations; they can make a fine curchey,
give a handsome answer: but this is not the orna-
ment of a Christian Woman, her ornament is
works, *Prov. 31. 31* Give her of the fruits of
her hands, and let her own works praise her in
the Gate.

Secondly, With good works, not bad
works.

works, as scoulding, brauling, disobedience to Husbands, frowardness with servants, covetousness, grudging when the Husband bringeth home the poor Godly.--- No, (these are our blemishes) but good works, such as 1 Tim. 6. 18. that they do good, that they be rich in good works, ready to distribute, willing to communicate; or such as chap. 5. 10. Lodging strangers, washing the Saints feet, (if she be not too fine finger'd) receiving (*i. e.* into her house) and nourishing the afflicted; these my Sisters, are the right ornaments, and lasting't ornaments. -- Favour is deceitful, and Beauty is vain, Pro. 31. 30. But such a Woman as this shall be praised; the sum of all is this.

First, Christian Women should neither use, nor affect the gaudery nor fleshly ornaments of this world.

Secondly, That they should be careful to adorn and demean themselves suitable to what becometh their profession.

Thirdly, That good works are an ornament becoming Women professing godliness.

Looke on which of these you will, as they are all in themselves, so they are all good, and good for us to, for if we treat of the first, she that is without fault, may throw the first stone: who is without the foolish knacks! Yea, even such, that one would wonder, that Women of such light and such large experience and profession should be captivated by it.

But the Scripture saith, the heart is deceitfull above all things, *Jer.* 17. 9.

And for the second point if we insist on that, I doubt few will be found worthy of that commendation, *2 Cor.* 7. 11. What carefulness it wrought in you, yea, what clearing your selves, &c.

But for the third, its manifest that good works are a very scarce ornament; if we had no other cloak, many would be found naked, poor, blind and miserable; as those, *Rev.* 3. 17. Therefore what shall I say? Surely it is best to do with you as Physicians, that work by Universal Remedies, rather than those that purge onely one humour; and then we must chuse the second points, it being most extensive, and that will give us liberty to fetch in a great part of both the other propositions; of which then this will be our present subject to deliver, that women professing godliness, should adorn and demean themselves suitable to, and as becometh their profession of godliness.

They should do so, but ah that there were an heart in them, that they would do so; they know it already, but they are not already willing; if we were but heartily willing once (for there lieth the defect) you should see reformation work go on a pace; but that we may perswade you to be willing, we must proceed in order: You love order (you are so
skil-

skilfull) in Preaching, though we have most things out of order in our own breast, and take too little care to amend them, but to please you, or rather win you, this must be our order and method at present, namely to

Explain, Prove, and Improve the Point.

For the first, you will (it may be) enquire what is meant by comeliness, or when a thing may be said to be becoming our profession.

First, When it holdeth proportion to our profession and agreement with it, when our work and our words, do not clash, when we do not pull down our actions, that holiness and purity which we build up with our tongues, as the Proverb saith, A wise Woman buildeth her house, but the foolish plucketh it down with her hands, *Prov. 14. 1.* that's to say with her actions, the hands being the Instruments of operation, yet such a Woman (its like) will profess the desires nothing more then the good of her family, as---many Women do the propagation of Religion and godliness, when the Lord knows that their actions and fantastick attire proclaim to the world, that they have too little care and conscience of it.

Secondly, When it is futable to our place, calling and quality, that may be more tollerable (if not becoming) young Woman, which would be scandalous in an ancient, they being

the mothers, ought to be ensamples to the younger, *Tit. 2. 3. 4.* It's more uncomely to hear such light and vain discourse and see them antick in their dress, then it is the younger, though it be bad in all---- Suppose a Ministers wife should wear a bulls forehead, and be powdred, as if she came out of a Mealshop (as one in this Town doth) its odious; or if a Minister that should teach by his Life, as well as by Doctrine, should be clad like a *Tom of Bedlam*, with a feather in his Cap, his heels like a Steeple, and Roses of the *French* fashion, that he must go straddling, as if he had the *French*, picking his way, as if the ground were not good enough to bear him, it is an evil badge, and dishonoureth his place and calling, makes men despise his Ministry. I am sure Christ had an eye to this when he came to be baptized, *Mat. 3. 15.* *Thus it becometh us.*---- As if he had said, Whatever other men do, yet let not us that are bound by profession and office, neglect any thing commanded for it, for it becomes us to fulfil all righteousness.

3. When our Actions are such as doth grace and honour our profession, rather bring credit than reproach to our profession; but alas, many of us walk, of whom we have cause to tell you weeping, as *Paul* did the *Phil. cap. 3. 18.* that they are more like enemies than friends to the Cross of Christ: to see

see civil women with a whores dress, and a whores forehead, without shamefacedness when talking with men, and when in the Street, hardly speak to a poor Christian, but look another way, with a proud Countenance; and when at home, as Covetous as Hell, Charlish as *Nabal*, Taunting as *Zipporah*, disobedient to Husbands, cruel and dogged to Children and Servants; like a curse Cow, but a word and a blow; this is no honour to Religion, but a shame and disgrace: by reason of such, the Word of God is Blaphemed, *Tit. 2. 5.* and the way of Truth evil spoken of, *2 Pet. 2. 2.* Contrariwise, when a woman is modest, grave in behaviour, quiet among Neighbours, courteous to all, comely in her dress, meek as *Moses*, obedient as *Sarah*, patient as *Job*, discreet like *Abigail*, industrious as *Dorcas*, and towards all, hath in her tongue the Law of Kindness, and in her heart the Law of Peace and Quietness, verily the Son of Peace is there, and by such a conversation, reputation shall be brought to Religion; the Children of such an one shall rise up, and call her blessed, her Husband also, and he praiseth her, *Prov. 31. 28.* She resembleth the Church of Christ, which is fair as the Moon, clear as the Sun, whom the Virgins when they see, call her Blessed, yea, the Queens, and the Concubines, and they praise her, *Prov. 6. 9, 10.*

2. But now as we resolved, must we come to the proof of this point and duty; as you have seen wherein it consists, so let us see the truth of it confirmed, that it being out of doubt, we may resolve to put it into practice: and for proof, take Precepts and sound Reasons.

1. You have Precept for it: and that first in general for you, and all Christians, *Phil. 1. 27. Only let your Conversation be as becommeth the Gospel of Christ*: and as there is Precept, so there is Intercary, *Eph. 4. 1. I therefore the Prisoner of the Lord, beseech you, that you walk worthy of the Vocation wherewith you are called*: but if this prevail not, behold *Colos. 1. 9, 10. you have his Prayer for it, That you may be filled with the knowledge of his will----*That ye might walk worthy of the Lord, unto all pleasing, fruitful in every good work. True, this is the duty of men, it requires this of them you may say: I answer, but not as men, not as a Sex distinct from women, ---but as Christians, ---as the Called of God in Christ; therefore (if women) be Christians, and the Called of God, they are obliged hereunto also.

2. You have particular and special Precept for it; and that 1. For the Aged women, that in behaviour they be as becommeth holiness, *Tit. 2. 3. 2ly. For the Younger women, that they be Chast, ver. 5. keepers at*
home,

home, obedient to their own Husbands (yea though carnal, 1 *Pet.* 3. 1.) that the word of God be not blasphemed.

3. As there is plain Precept for this, so there is sound reason for it; if any of us should ask, why it must be thus? why are we so strictly bound and tyed? truly we may see it to be a reasonable obligation, if there be reason for any thing you profess, if for any thing you do, then there is reason for this, that Christian women should adorn and demean themselves becomming women professing Godliness; but Oh that there were a heart in us fully to this duty! then should we soon see Christians, a praise, a renown, and an excellency, so that men would be in love with Religion, men would say verily, God is in them of a truth.

But I know you will have three questions.

1. Why must we do this? what are those reasons?

Ans. 1. Because it is enjoyned us by Apostolical Authority, *ver.* 8. before the Text. I will therefore, and *ver.* 9. in like manner also, that women adorn themselves in modest Apparel and ---- These words in like manner also are to be referred to the former as; if he had said; for the same cause, and on the same authority; do I exhort and command women also to be adorned: and if you enquire of the Apostles, there-

there you shall find it, *ver. 7.* He was ordained (not by a Colledge of Ministers, but of the Lord) a Preacher, an Apostle, a Teacher of the Gentiles in Faith and Verity; and this he assures them was no lye (many, and they no small ones, do lye when they say so:) hence he commands or enjoyns, *ver. 7.* I will therefore and or---as if he had said, I have received power from God, I am intrusted of God, I have a message unto you from God, were it not so, I would not dare to speak thus, I speak the truth, I lye not, I will therefore that men pray every where--In like manner also that--women adorn themselves as becometh women professing godliness, and shall we not hearken to this (dear Sisters) which is enjoyned us by an Apostle our dear Lord and Saviour? the Lord grant that we may! Shall the Statutes of every King be kept, and the Statutes of Anti-Christ be kept, and the Statutes of Mahomet be kept, and not the precepts of an Apostle of Christ Jesus? my dear Sisters God for bid! Minde these words, *1 Cor. 14. 37.* If any man think himself to be a Prophet, let him acknowledge that the things which I wright unto you, are the Commandments of the Lord: he therefore (or she either) that despiseth, despiseth not man but God, *1 Thes. 4. 8.* that is the first.

2. The text it self chargeth a second reason. Yea are women professing godliness, therefore

fore that you should be adorned, as others who profess not godliness, who know not God or godliness, this reason hath several reasons in it as to instance.

1. In Godliness you serve God, do profess to be the servants of God, therefore should you be adorned in Comlywise: the Children and Servants of a King are not clad as other men, how much more should the Children and Servants of God, the King and Lord of all, behave and adorn themselves comely, even so, that it may be known whose Servants they are, and to whom they belong. Here (1 Pet. 2. 16, 17, 18.) as the servants of God, honour all men, love the brother-hood, fear God, honour the King. Servants be ye subject to your own Masters. Or it would be worth our while to reason with our selves in many things we do, whether it become the Servants of God, and whether, in putting on this, or jesting thus, or tatling thus, we serve God or our Lusts: If God, we shall have [praise of the same; but who will praise us for our fine cloaths? Childish toyes? or Light carriage? none but such fools as ourselves. We should therefore repell these vanities, with the consideration that we profess to be the Servants of God in our profession of godliness. And it becometh not the Servants of God to carry it thus, to dress thus, humour their flesh thus.

2. God-

2. Godliness is the highest profession, more excellent than any Art : therefore it's a shame if Professors have the lowest, the basest, and most baby-like lives and attire. You are no Clerks, no Scholars, no Disputants ; forsooth, the common reasoning of most to indulge themselves in ignorance, but what then ? ye are Christians, and profess godliness, and that surely is above all Arts and Sciences ; Philosophy, Astrology, Physick, Logick, or what you will, is not to compare with godliness. *Aristotle* looks into Nature, *Lilly* to the Stars, the Councillor to the Law ; but you look (or should look) to Heaven, to God the Judge of all, to Christ at the right hand of power ; and should not you therefore have the highest and most heavenly lives and deportment ?

3. Godliness hath the greatest tye upon us, and bond that may be : Mortality, Civility, Humanity, bind us nothing so strictly as godliness.

1. Godliness bindeth the Conscience both towards God, and towards men, *Acts* 24. 16.

2. Godliness binds us wholly, entirely to the service of God in the inward man and the outward man, and all the parts, and faculties of each members must be instruments of righteousness. *Rom.* 6. 19. our bodies must be for the Lord, and not for fornication. *1 Cor.*

6. 13. for it is bought with a price. 1 Cor. 6. 20. and as therefore it should not serve the humours and wills of men, c. 7. 23. so much less may it serve the Devil, a dumb Idol or a foolish hurtful Lust; let us pray therefore as *Thef.* 5. 23. that our whole body soul and spirit, be preserved blameless unto the coming of our Lord Jesus Christ.

3. Godliness binds us in all places wheresoever; it's a common saying, *when you are at Rome, you must doe as the Romans doeth*; but it's false, you have no License to be ungodly any where: in your Closets, yea, in a Desert you must carry it as in the presence of God, the great King; for he seeth you, and knoweth your down sitting, and every word in your tongues, yea, your thoughts afar off, *Psal.* 139. 2, 3, 4.

4. Godliness bindeth us in all company, else, what need had *Lot*, and *Noah* to be grieved at the filthy conversation of the wicked, and *David* that he sojourned in *Mesheck*. The Court, yea, the Stews in *Rome* can give no dispensation unto us. God is every where, Conscience is alwayes with us; Men cannot excuse us at the day of Judgement, no not the King.

5. Godliness bindeth towards all men, as we must be holy with the holy, in the assembly of the Saints, so must we be holy with the unholy, deal justly with all, carry it fairly unto all, even unto the poor as well as rich, though there be power in our hand to defraud,
and

6 *Good and seasonable Counsel for*

and oppress; yea, our Maid-servant must be heard in her just complaint. *Job* 31. 13. It is no matter though we be not known, God knoweth us, and knoweth the wrong that we doe, and the vanities that cleave to us even among strangers.

¶ 6. Godliness binds us at all times, no part of our Age, our life is free from an obligation to serve God.

¶ 7. In all conditions, in sickness, health, poverty, riches, honour, dishonour, good report, bad report, servants, or mistresses, married, or unmarried.

8. Godliness bindeth us in all respects, whether it be things religious, or in civil, moral, or human concerns; of our own or others, Church or State, publick or private, family or neighbourly: therefore dear Sisters we have reason to be watchful, and wary how we carry it in all respects, for in nothing are we more strictly obliged, than unto Godliness.

Quest. But some it may be will aske, how came we to be thus bound, and what, and who is it that hath thus bound us?

Ans. If ye be Christians, how can you be ignorant? do you not know God, Christ, and the Scriptures? you must needs then know that you are straightly bound unto godliness. And I know and am perswaded, you do acknowledge it; but that I may the more effectually

fectually perswade to the Duty, let me tell you,

1. That you are bound to it by the Law of Creation; whom should the creature serve but him that made it? if ye be no creatures then may ye live as ye list, but if you are creatures, you are bound to serve your maker, and so to godliness. All the works of God doe serve and praise him in their kind, *Plal. 145.* and shall men onely, and women be disobedient, or at least serve him as they list?

2. you are bound to it by providence, doe you not receive daily mercies from God? is it not he that doth feed and cloath thee? is he not the strength of thy life, and the length of thy dayes?

And wilt thou requite him (oh foolish and unwise) with ungodliness, and uncomliness? He hath not been a barren Wilderness, a Land of droughth, of darkness unto us. We cannot find any fault in him, *Jer. 2. 5. 31.* he is good to all, and his tender mercyes are over all his works, *Psal. 145. 9.* Why then should we by our uncomly lives go far from him, refuse subjection to him as if we were Lords, had dominion, and were not in subjection to him.

3. You are bound to it by the judgments of God which he is executing, in the earth shall a Lyon roar, and the beasts of the Forrest not tremble, *Amo. 3. 6, 8.* God hath been rend-

and shall they not repent? when his judgments are in the earth he looketh that the Inhabitants learn righteousness. *Isa.* 26. 9. Especially his people by profession, if not he will punish them seven times worse for their iniquities, *Lev.* 26. 18, 21. When God poureth out contempt on the beloved of his soul surely, then is not time to swagger and brave it out; if you have ought to spare are there not poor enough, prisoners enough; certainly it were better to be bestowed, then in pampering and decking the carcass; if we see it not now, yet we shall see it when it shall be said, I was sick and ye visited me not--- Depart ye that work iniquity if ye will not learn by judgments on others but despise the poor, because not as rich as your selves, take heed ye be not forc'd to learn by the passing off the cup unto you, and then ye run after catching and carrying for your --- delights as *Micha* did for his Idol Gods.

4. You are bound to it by the Law of redemption, hath not Christ bought you, did he not pay a price dear enough for you; certainly then you are not your own, wherefore glorifie God in your body and in your spirits, which are Gods, *1 Cor.* 6. 20, 21. For to this end he both dyed, rose again, and revived, that he might be Lord both of the quick and dead.

5. You are bound to it by Gospel light and illumination which God hath bestowed on you; ye are children of the Light, and of the day; therefore you should not sleep in sensual delights and pleasures as do others, *1 Thes. 5. 5, 6.* Shall God shine into your hearts, *2 Cor. 4. 6.* Set up a Candle in your souls, dwell in you by his spirit, and you walk as the Gentiles that know not God; God forbid it my Sisters.

6. You are bound to it by plain precept; the whole tenor of the Scripture is to promote Godliness: believe you not this?

7. You are bound to it by profession; do you not profess to be the servants of Christ, and approvers of godliness? if so, why do you not follow it? if not, why do you not lay by your profession, and away to the Play-house, and dissemble no longer; why should you profess more then others, when ye do as little as others, yea, less then some others --- to pretend to be rich and make a great show of an estate when a man is but poor and worth little, is the way of the cheats of this world, but it's in vain to think to do so with God, *1 Cor. 15. 33.* Be not deceived, God is not mocked, evil words corrupt good manners, *2 Tim. 2. 19.* Let him that nameth the name of the Lord, depart from iniquity.

Quest. Why? what is it to profess godliness that

20 *Good and seasonable Counsel for
that we should be bound so much to it by pro-
fession.*

Ans. By profession of it you profess to
God, and the world either.

First, That you know it and understand it,
have insight in it, but uncomly behaviours de-
clares the contrary, if a man professing an art
or calling fail or miscarry in any part thereof,
you'll say he is a Bungler, and are we not by
the same rule Bungling Christians?

Secondly, Or that you desire to know it
and be acquainted with it, but uncomly lives
and attire argueth little desire, care or consci-
ence of it.

Thirdly, or Nextly, That we approve of
and like godliness, but vain and light, and
loose behaviour and attire, argueth our affecti-
ons too cold unto godliness, for what we like
we follow and endeavour to attain. Or,

Fourthly, Lastly that we are bent and fixt
in our hearts towards godliness, all which is
contradicted by a careless life, and we make
our selves Lyers when we comport not our
selves suitable to, and as becommeth our pro-
fession of godliness; for who will beleive ei-
ther that we know it, desire to know it, ap-
prove of and like it, or have our hearts set and
fixt towards it, when they see by our practise
that it's least of our care? Men will say either
this

this is not godliness which these people profess, or else they profess it not truly; either the way is not right, or the people are not right that do profess that way: --- that is the second reason why women professing godliness should adorne and behave themselves suitable to, and as becometh women professing godliness: a third reason may be taken from the great hurt, injury, and mischief that the contrary doth.--- and that first to others, secondly to our selves.

First to others, You will not think Sisters, unless you set down and sadly consider it, as sometimes I have done, (though not enough, God knoweth) what a world of mischief cometh to others with whom we have to do, by our uncomly lives and dress: as

First, to the poor ignorant and carnal Christian, how we give them occasion to deride religion, and think themselves in as good case as we? for though they see not into the deep points of Divinity, yet they know when people live holy lives, or vicious, proud, froish, scolding, covetous and opressing lives; hence they think and oft will say, if this be religion, God deliver us from it; and so go hardned on in a prejudice against religion.

Secondly, To the young Christian newly entred the School of Christ, and under the stroke of the spirit of God; how do you retard his progress in godliness; either you dis-

courage him that he thinks he shall hardly ever get rid of his sins, because you that have been longer in the way cannot overcome them, or else you ensnare him, the Devil falling in with it, to think that religion and godliness is not such a serious, strict and precise profession as he had, though it was.

Thirdly, You do hurt to men ---- who are too prone to gaze on women if they be never so modest, but especially when there is a light fantastick, and toyish atire, --- it stirs up unclean motions and sinful thoughts, whereas were it comely and chaste, much of it might be prevented, at least you were free from giving the occasion; Judge in your selves whether it be fitting for women professing godliness to show their Breasts and Necks, either naked or through the lawn;--- Men use to look for wine where there is a Bush. --- remember I pray you the word of the Prophet, *Hos. 2. 2. Put away thy Adulteries from between thy Breasts.*

Fourthly, Your uncomeliness doth hurt to the people of the same Congregation with you, for first some are burdened, and sit sighing in secret, as *Jer. 13. 17. For your pride*, secondly, others are emboldened to put on the same dress and behaviour, what saith they in their selves, Sister such a one weareth it, dresseth it thus, and thus, and hath this and that fashion, and why may not I? --- and again, as to beha-

behaviour and carriage, how apt are we to learn that which is evil one of another; one woman is unruly and disobedient to her husband, and tyrannizing over servants, and the good man for peace sake (as a B. said, *I have never better peace then when I let my wife do what she pleaseth*) suffers all, puts up all, gets him out of the noise. --- Well, saith another woman, such a one will not take it from her husband, she hath got him at her Beck, and I am resolved I will try one tuggle for it, I see if I will be made a fool on, I shall; my husband makes profession, and stands on his reputation; I'm sure he will not contend much for honours sake; --- and thus the best men must have the worst wives, be most abused by their wives, it's a shame that there is cause to speak this.

5. You do hurt to your servants, how do you harden them in sin, hinder their Conversion? by your pridincity, austerity, severity, and froward quality; hence, when the poor Maids get into a corner, what is their discourse? why, how do you like your Mistress? she answers, I like her not at all, she talketh of Religion, but its farr from her heart; for she is as proud as a Devil, as angry and testy as a Wasp, alwayes chiding from morning to night: I am confident she hath but little time to think on God; I know not how long every morning staring in the

glass, and if a Pin be a wry, ah what a stirr have we.---Thus you do hurt to your Servants, they are rarely converted under your roof, you carry it so ruggedly, and so unwisely, that you beget a prejudice in them to Religion.

2. You by uncomely lives and behaviour, do much hurt to your selves; and that, first, for the present; second, for the future.

1. For the present, a flood gate is opened for mischief to flow in upon you, and that as naturally as the fire doth burn, the water run, the sparks and smoak fly upward. Christians you have need to be careful, and in all things comely, for else, you disturb your peace, weaken your gifts and graces, strengthen your lusts and corruptions, encourage and embolden the Devil, marr all your duties and performances.

1. By uncomely lives and behaviour, you disturb your peace; God is angry at your sins, you would not as yet see it, unless you did sometimes feel it by unrest within; ---and its a righteous thing with God, that those that will not be at peace with him (for sin is a breach of peace) should not be at peace in themselves; and how can you think to maintain peace, when you are not carefull to maintain holiness? Conscience will speak, unless it be past feeling. Hence commeth those fears, and frightfull thoughts in the night between sleep-

sleeping and waking, and hence commeth that uncertainty that most Christians are at, as to their Eternal Estate, for the sealing and assuring operations of the Spirit commeth not in with its testimony, till it can do it joyntly with our Spirit, *Rom. 8. 16*, and our Spirit, *i. e.* our Conscience, is a faithfull witness for God against us, if we walk not with God in truth.---Hence commeth those galls and stings in our Inner-man, and how should it be otherwise? as its said of the Drunkard, *Prov. 23. 29, 30*. Who hath redness of the eyes? who hath words without cause? he that rarryeth long at the Wine.----So may we say in this case, who hath nothing but fears and doubts, and inward terrours? he that makes not Conscience of walking with God, for if we did not draw nigh to him, he would draw nigh to us; but if we go farr from him, though we were as the Signet on his right hand, and never so dear to him, yet would he pluck us thence, *Jer. 22. 24*. By this means do we interrupt our sweet Communion with God, and go on in bitterness, or at least in great uncertainty what will become of us; and why should it not be so, when we will rather venture the displeasure of God, than the crossing our Lusts, or the missing a punctilioe of the Mode of the Times.

2. By uncomeliness, and unhandsome walking, you weaken your gifts and graces; we
com-

complain that we want gifts, and are weak in grace, but how can we expect it to be otherwise, unholiness cooleth our affections to God, and goodness blunts the edge of our Spirits, abateth our delight in duty; since praying cannot make us leave sinning, we may expect that sinning should make us leave praying.----True, for the time, many of us have been Professors, we might have been able to teach, *Heb. 5. 12.* but alas, we are Shrubs and Dwarfes to this day, if not worse than we wear; where is our first love and zeal, *Rev. 2. 4.* Time was that a strong temptation was puff'd at; we could have leap'd over Mountains, and skipp'd over Hills, as it's said of our Beloved; ----But now a Rush, a Ribond, shall entangle our feet; yea, we are so blinded, as to plead for it; doth not this argue weakness and decay of strength? the way of the Lord is strength to the upright, *Prov. 10. 29.* keep in it, and you shall renew your strength, but forsake it, and Strangers will devour it, gray hairs, (feebleness) will presently come upon you, here and there, and you know it not, *Hos. 7. 9. 1.*

3. You strengthen and encourage your Lusts and Corruptions; you think it's but a little one (as *Lot of Zoor*) and your Soul shall live; but it proveth a great one in the issue. Sin hath the nature of a Canker, it will eat farther and farther, as it's said of the words

words of false Teachers, ---and will ingender to more ungodliness: you think (it may be) to please your selves, but in this one thing, this one toy, this one humour; but alas, if the Serpent get in his head, soon commeth his body after; she is like a ravenous Beast, or greedy Dog (as the Priests are, have never enough) like Hell and the Grave, that is never satisfied, the more you humour it, the more you may; as cold Beer in a Feaver, it doth but increase the Disease, not cure the man; it's a common experiment, that men ever have more appetite to their sinfull pleasures, after they have gratified and humoured the flesh, then ever they had before they did consent thereunto. Custome in sin ingenders more, and doth make it the harder to be parted with, *Jer.* 13. 23.

4. You embolden and encourage the Devil, your Adversary; if you did resist him, he is a Coward, he would flee from you, *Jam.* 4. 7. but if you be found in his walk, and haunt, he presently perceives it, for he waiteth to devour, 1 *Pet.* 5. 8. he seeth by your carriage what you are inclined to, and thinks, now I shall have her; by this may she be enticed: then commeth he tumbling in with recruits, and renewed violence: why may you not do it? What great matter is it? Such a one doth it, and she or he knoweth what they do

28 *Good and seasonable Counsel for*

do better than you ; you shall have this honour by it ; this profit follows it ; you will be slighted if you do not. Most go in this fashion, you will be like nobody, why should you be so nice, away with these trifles : and in point of injuries , and contentions , he will tell you, why should you suffer it ? you are as good as he, let him stoop first if he will : such a woman hath brought her Husband to it, why may not you ? if you hamper him a little, he will be weary as soon as another : thus the Devil is encouraged by your carelessness , and if you will hearken, he can read you such a hellish Lecture a whole year together.

5. You marr all your Duties, pollute all your Sacrifices , by your polluted lives ; God will not accept it at your hands, *Isa. 1. 12, 13, 14.* your new Moons, your solemn Meetings, and keeping the Sabbath, he cannot away with it ; to what purpose is the Multitude of your Sacrifices ? ---Incense is an abomination unto him,---What is the reason of all this ? these things were Gods own Ordinances,---the Reason is, *ver. 5.* they were a wicked , unholy people , and filthy in their Manners : hence *ver. 16.* Wash ye, make ye clean---What then, what if they were clean ? then *ver. 18.* come, and let us reason together, but till then, in vain do they make many Prayers, when they spread forth their hands God will

not hear ; but perchance you will say, we live by Faith, we trust not to our Righteousness.

Ans. 1. Why then might not this people have so answered, would God have harkened to such reply ? I trow not ; he that reproveth God, let him answer it.

2. Thou livest by Faith, thou dost well, if thy faith be unfained ; but knowest thou not that Faith without good works is dead, *Jam.* 2. 20. What doth it avail, my Sisters, to hear Sermons, keep dayes of Prayer, and never mend our lives, but come and go to the Place of the Holy, and get home as vicious as ever, with our fropish, proud, covetous qualities, never leaving them behind us : away from the Ordinances, and home to squabbling and brawling, fretting at this and that ; which makes the Maids say, it's little sign you have been at Prayer ; and God esteems it, as if you had not prayed : hence *Isa.* 43. 22. *Thou hast not called upon me O Jacob ; yet chap.* 58. 2. it's said, *they seek me daily*. How came this to pass ? they seek him, yet did not seek him.

Ans. They sought him, but not truly ; they sought him, but did not serve him, and that marred all their Sacrifices ; so that it was no better esteemed, then if it had not been at all,

2. For

2. For the future by uncomely garbes and behaviour, we treasure up mischeif against the time to come, against sickness and death; how can we think to be comfortable in sickness, when we are not holy in health? Satan treasures up all thy sins and folly, as so many Brick-bats, to dash thee in the teeth in time of sickness and death, our sins are as a sting in the tayle of the Serpent, wherewith he stingeth us in our Nakedness, then he cometh with open mouth, hissing at us, O thou Hypocrite, thou hopest for Heaven, for what reason? dost not remember thy pride, thy wantonness, thy pampering thy flesh, thy trimming this carcass, and little care to turn thy soul, thy covetousness, insatiable desire of riches? now I hope thou hast enough, for thou art going out of the world and shalt leave all behind thee, and what is this thy confidence and hope, is not this true, doth not conscience say so; and thinkest thou that God will accept such a wretch? --- then melancholly helps set forward these affrightments, as usually there is somewhat of it in most, but if melancholly prevail, it's a hard case to get comfort; we have need therefore to be sober, wise and watchful, and carry it so, that our Conscience as well as Satan may not accuse us, but that with boldness we may appeal from Satan, to God, as *Ezekiah*, *Isa.* 38. 3. Remember now, O Lord, I beseech thee, how I have walk-

ed before thee in truth, with a perfect heart, and have done that which is good in thy sight, ---- I say we have need to do thus, or else all these evils will come upon us, and we shall not know which way to escape them.

4. A fourth reason to enforce the duty may be taken from the will, equity and justice; fourthly, Christians its, just, you should behave your selves comely if you make conscience of justice and righteousness in other things? shall a man rob God? *Mal. 3. 8.* or requite him evil for good, and think himself innocent? oh for shame let it not be so. -- indeed this is a common snare we make account of what we do in dealing (though not as we should) and of our word to men, because our credit lyeth at stake, but we break promise with God and seldom value it, but there is a twofold injustice in our uncomely lives and dress.

First, As to Men.

Secondly, As to God.

First, As our carriage respecteth men, there is a kind of injustice in our uncomeliness, for we would not that others should carry it so towards us as sometimes we do to them, judge my Sisters, is it fair and commendable that you should borrow when you will not lend, that you should be spoken kindly unto when
you

you will not speak kindly to others? that others should visit you and assist you in sickness and troubles, --- when you will not do so to them? but as *Solomon* hath it, *Prov.* 3. 38. Bid them go and come to morrow, when you have it by you, you think perchance that you have no need of visits, nor their love; but how soon the Sabeans, and the Locusts, and Caterpillers, may destroy all, you know not; there is none of us can fly out of the reach of God: and for our servants, is it right think you that they should be just careful and diligent in their business as the word of God requires them, and we careless of them, either not feeding, or not pay them, or over working them, or if we do feed and pay them, yet with such murmuring and discontent, brawling and upbraiding, that their lives is a weariness to them: Our husbands likewise, how quietly do some men (though not all) carry it, and how indulgent and kind, that they can withhold us nothing, yet seldome can they find that respect at home that is due; but oh have a care, your mistris will be angry, never minding the master which sheweth that the mistris is the great conder and wasp of the house, to her shame be it spoken; and when abroad with our husbands, we can be as chearful and pleasant as need be, but when at home squabble with servants that the husband is weary of the house, and so soure in all our carriage, and childish,

that

that the husband hath much ado to calm us, and keep us from words that shall offend both God and himself, the Apostle saith, that the married woman takes care to please her husband, *1 Cor. 1. 34.* but many in our days shew openly by their deeds, that it is least of their care or conscience, but what Justice and equity there is in it that we should carry it thus, and grieve him that is our head, or guide, and gardian, I suppose it is easie to resolve.

And for our attire how unjust is it, that we should inject Hellish thoughts into the minds of men by our immodest dress? is it lawfull either to use the creatures of God so, that such a sad effect shall follow, or the goods of our husbands to spend so profusely? say not to me your husbands allows it, the question is, whether he commands it, perchance he leaves you to your liberty, because otherwise he shall have a weary life with you; but if husbands commanded you not to wear this proud fashion, or the other costly stuff, I doubt what welcome it would find with most,--- we can hardly spare any thing (at least considerable) towards the relief of poor families, or to (not onely ejected) but dejected and despised ministers, (as those women did to Christ *Luke 8, 3,*) Oh our husbands, we must not wrong our husbands,--- but if you have a fine Lace to buy, or a Pie to make to welcome the gossips, the husband (perchance) shall not know half
C the

34 *Good and seasonable Counsel for*
 the cof; yet we be careful of wronging our husbands, or were it not better my Sisters, that we did deny our selves of a great part of our bravery, which our husbands alloweth us; and refresh the bowells of the poor Saints with it? certainly it were more acceptable, and right in the sight both of God and Men; for not onely the poor would be the richer, but our selves should be better, and our husbands never the worse.

2. Uncomeliness is not right or just in the sight of God, neither judge ye my friends whether it be fitting that we should requite the Lord, as many of us do for

1. Is he not our Creator? *Dent. 32. 6.*

2. Redeemer? *Dent. 32. 6.*

3. Sustainer? *Dent. 30. 20.*

4. Hath he not called you, and that

1. With an high calling, *Phil. 3. 14.*

2. An holy Calling, *2 Tim. 1. 9.*

3. Heavenly calling, *Heb. 3. 1.*

4. From a poor, base, and miserable estate
 as instance,

1. From Darknes, *1 Pet. 2. 9.*

2. From Sin, *Rom. 6. 18.*

3. From Bondage, *Isa. 42. 7.*

4. From fellowship with Devils.

5. Hath he not called us unto many high and eminent enjoyments, namely

1. To

1. To be holy, 1 *Thes.* 4. 7.
2. To the light, 1 *Pet.* 2. 9.
3. To fellowship with his Son.
4. To liberty, *Gal.* 5. 13.
5. To be Saints, 1 *Cor.* 1. 2.
6. To the marriage of his Son, *Mat.* 22. 2, 4. *Rev.* 19. 9.
7. To glory and vertue, 2 *Pet.* 1. 3.
5. Hath not God been bountiful to us? hath he not given us many gifts, and in that regard layd strong obligations upon us? as to instance, hath he not given us,
 1. His Son, *Joh.* 3. 16. and 1 *John* 5. 11, 12.
 2. An understanding to know him that is true, 1 *John* 5. 20.
 3. His Spirit, *Acts* 5. 32. and 1 *John* 3. 24.
 4. Peace of Conscience, *Rom.* 5. 1. and 15. 13. and everlasting Consolation and good hope through grace, 2 *Thes.* 2. 16.
 5. Many pretious promises, 2 *Pet.* 1. 4.
 6. Eternal life, 1 *John* 5. 11.
 7. Many dignities and honours even in this life, he hath honoured you with the titles of 1. Servants, 2. Children, 3. Saints, 4. Chosen generation, 5. Jewells, 6. Treasure, his Portion, and Inheritance. 7. his House and Habitation. 8. his Spouse, the dearly beloved of his soule: consider this I pray you, all ye that deck and adorne your Mouldering Carcasses, ye that take such delight in foolish toyes, ye that Carry it proudly, and uncomly in your

behaviour; Oh be ashamed for ever and blush! would you have better Ornaments than these that God hath put upon you? What folly is it and danger, that we should so ill require the Lord that hath thus obliged us; do we deserve the name of Saints, or shew we that we have received the Spirit? are these the fruits of the Spirit, do we deserve the Title of Jewels, or the House of God? Holinesse becometh his House for ever. But Oh how unholy are we? how foolish and unwise, thus to require him that made us, the Rock that begat us, the Christ that redeemed us, the Spirit that sealed us. *O what shall we render to God for all his kindness? Psal. 116. 12.* Shall we pay him in pride and peevishness? Oh no! *Render to God the things that are Gods.*

Thus much for the first Question, why should we do it? why should Christian women be adorned, and behave themselves, as becometh their profession of godlinesse?

Qu. Why we, more than men?

Ans. It is the duty of men also; even of every one that nameth the name of the Lord, to depart from iniquity. But I speak not to men; we must not presume (my Sisters) above our calling; it is to you that I speak: if by any means I might provoke mine own Sex, that they might again recover their reputation

in the World, favour with God, peace in their Consciences, and glory in Heaven, and become as renowned as *Sarah* and the holy Women of old, who trusted in God : but as our capacities and conditions differs, so the reasons do somewhat differ by which we are obliged to this duty. As to instance ;

1. Some of us are aged, as *Titus* 2. 3. and therefore should be teachers of others, giving them an Example.

2. Some of us are young, and expressly enjoined to be sober, to love our Husbands, to love our children, to be discreet, chaste, keepers at home, good, obedient to our own Husbands. And why all this (you'l say ?) see *vers.* 5. later end, *That the word of God be not blasphemed.* You think disobedience to Husbands is nothing, or a trifle ; yet if you obey not, you give occasion for the Word of God to be blasphemed.

3. Some of us have Husbands that believe not, that obey not the Word ; who yet may be won by the Conversation of Wives. *1 Pet.* 3. 1. Which cannot be, unless our conversations be as becometh godlinesse.

4. Some are Widows, and if young people, suspect us to encline to lightnesse ; and indeed some have turned aside unto Satan. *1 Tim.* 5. 15. and many trick up themselves, and look so cheerful, and are so jocund soon after their husbands

38 *Good and seasonable Counsel for*

husbands death, that most conjecture what their desire is, as easie as they guesse there is Wine where they see a Bush. But if old Widows, and not adorned with gravity, modesty, discretion and solidity; but light, vain, and proud, it is ridiculous, odious, and a reproach to Religion.

5. Some are Virgins, and therefore should shun youthful lusts, to which most in youth are subject; else how shall we shew the power of godlinesse? what difference between godlinesse and ungodlinesse? if not in forsaking the lusts of the flesh, pride and vain glory of the World: to pretend to have it in heart will not serve. *For as faith, so godliness is shewed by works.*

6. Some are Servants, and therefore should be obedient to their Masters, and consequently to God; that they may adorn the Doctrine of God our Saviour. *Tit. 2. 10.*

7. But all of us professe godlinesse, all have a soul to save, and we must all of us appear before the Judgement-seat of Christ; and it is but a little while e're all of us be swallowed up of Eternity, and shall have no more time allowed us to put this doctrine into practice. Wherefore every one of us had need up and be doing, and if we do so, the Lord will be with us, *Hag. 2. 4.*

Qu. 3: Why now, more than formerly?

Ans. It was ever a duty, and might by no means

means be omitted, but especially in such a day as this.

1. When God calls to mourning and fasting, *Isa.* 22. 12.

2. When the wall of *Jerusalem* is broken down, and her gates burnt with fire. *Nebe.* 1. 3, 4.

3. When *Sion* spreadeth forth her hands as a travelling or fainting woman, and hath none to comfort her; as *Lam.* 1. 17.

4. When those of whom the World is not worthy, are wandering in deserts and in mountains. *Heb.* 11.

5. When Christs little ones are sick and in prison, the irons entring into the soul of *Joseph*. *Psal.* 105. 18.

6. When the Lord is plucking up that which his own right hand hath planted, and breaking down that which himself hath built, *Jer.* 45. 4, 5. I say in such a day as this to be proud, antick, foolish, prodigal, followers of every vain fashion, and wanton mode, it is much more provoking. God is this day laying siege against *Sion*, that he may take away their dross and tin, *Isa.* 1. 25. as *Joab* once against *Abel.* 2 *Sam.* 20. 15. 21. that he might subdue *Sheba* the son of *Bichrii*, who had lift up his hand against the King. Your lust, your pride, my sisters, as well as the pride of our brethren, hath caused God to muster the Host against *Sion*. Let us do therefore as the wise woman of *Abil*, throw over

the head of *Sheba*, and deliver the City throughout your Lusts, cry to the Lord, behold, O Lord, the heads of thine enemies, here they are, our sins are provoking foolish manners; these are them, O Lord, that have lift up their hand against the King, the Lord of Hosts; O Lord take thou these thine enemies and slay them, for we will take no more part with them. ---- Oh my Sisters, did this work go forward, God would soon cause *Joab* to sound a retreat, all your besiegers should depart from you, and the Candle of the Lord would again shine upon you, you should sit and sing as in the dayes of your youth, as in antient times.

Q. st. 4. But some will say, what need you trouble your selves? are there not able Preachers? do we not hear these things daily.

*Ans. True, there are able Preachers, blessed be God for it; but who (my Sisters) reformeth? how few have left off any of their Fantastick Fashions for the sake of Christ? few will deny themselves in the poorest or smallest matter that is; ---in Conscience towards God, Preachers may say what they will, yea the Scripture may complain while it will, that the daughters of *Sion* are haughty, as *I sa. 3.* most are resolved to do what they please, they will never believe but a woman may wear what she pleaseth, and go in what fashion she list, and as rich and gaudy as she is able;*

able ; had I not seen it thus, you had not heard these things from me, dear Sisters, what advantage is it for me to be a Reprover, but only as 'tis said, *Job 32. 20. I will speak that I may be refreshed.* I was dreaming a while since that I was hearing Mr. M. and he made an excellent Sermon against Pride, yet few minded, or regarded what he said, though there was a great many fine faces, and gaudy persons, that had as much need to hear that Doctrine, as those in *Christ-Church*.---- Which though it was but a Dream, yet it's too true of most Congregations in the Nation both of Men and Women. I have since considered it often, and reason'd in my self, why there is so little holiness, where there is so good Preaching---and resolved my self thus : people are wedded to their Lusts, as Physicians are to their own wayes, and as those, keep *Gallen* and *Hipocrates* to talk of, not follow, so do these their Ministers.

Yet I supposed all hope was not gone, the dore of grace is not yet shut, there is yet balm in *Gilead*, Christ is not yet wholly departed from our golden Candlestick ; therefore who knows but the Lord may bleis this unexpected Alarm unto his poor people, *Jer. 3. 6, 7. Go read the Roll, it may be they will hear, and make their supplication to the Lord ; --- But if you will not hear, yet will I read the Roll, yea though ye should cut it with a Pen-knife.*
and

42 *Good and seasonable Counsel for*

and burn it, yet will I read the Roll, that whether you will hear, or whether you will forbear, you may know that the Lord hath not been wanting to you, he hath sent a Prophetess among you, and if indeed you will not hear, my Soul shall weep in secret for your Pride.

3. Thus Thirdly we come to our last particular; the Improvement of this point, by way of use, and that may be in three parts; viz.

1. Reproof.
2. Exhortation.
3. Examination.

1. For Reproof; this will speak forth shame to most of us, there is none can justify themselves; its too manifest we come farr short of the manners of the holy women of Old: there is little among us of the Spirit of Sarah, *Gen. 8. 6. 12.* Hannah, *1 Sam. 1. 10. 26. 28.* Deborah, *Judg. 4. 4, 5.* Abigail, *1 Sam. 25. 23, 28, 29.* Mary, *Luke, 10. 42.* Dorcas, *Acts 9. 36.* or the wife of Herods Steward, *Luke 8. 3.* but this is too general, we had need come to particulars, or we shall be little the better, and it may be then neither our hearts are so hard; but be it as it will be, I shall discharge my duty, and leave the issue to God. Know therefore, that Pride, Vanity, Froppishness, Covetousness, &c. is so common,

so generall a disease, that I can hardly miss, but must needs hit somebody (if not most) when I shoot an Arrow out of this Quiver (this Doctrine) amongst you, though perchance many do think themselves very innocent and harmless ; alas, alas, what say we, are not most, or at least many guilty ?

1. Of Froppishness, Pievishness, when many of us are like froward Children, full of humours, hard to be pleased.

2. Unkindness, Churlish, Dogged, Snap and Snarl like curst Currs ; ---if abroad with fine Folks, as gentle as Lambs (Oh Hypocrisie !) but at home with Servants, and poor Neighbours, as rough as a Bare, as fiery as a Lyon ; not a kind word to a Servant from morning till night, but all filthy Hussy, Slur, and Hussy make hast : our tongues are farr from the Law of kindness, *Pro. 31. 26.*

3. Unmercifulness, hudge tender to Children, but think Servants have bones of brass, as if not any thing would hurt them.

4. Uncharitableness ; judge and censure this and that poor Christian, for lazy, lovers of their belly, or else they might be richer ; when our selves are like the Pharisees, that will not touch their burthens with one of our fingers, *Mat. 23. 4.* and seldome do we go near them, if meet them in the Street, much ado to speak ; but Mrs. Fine-Cloaths, if we meet her, Oh how do you do ? when will you

come to our house ? yet these think they have love to the Godly, to all the Godly, but *John* thought otherwise, 1 *Joh.* 3. 17, 18.

5. Lukewarmness, Coldness, little heat of affection for the Truth, under pretence of universal love to the Godly, many grow cold to their God, slighting his voyce, as if the visible worship of God were but a secondary business ; if they do it, it's well, if not, it's no great matter : Catholick Charity is the chief thing, whereas if the truth were known, there is finer folk of the other part, and many poor of this ; that way is more popular, this is more despicable and base in the eyes of the world, and Carnal professions ; but the time may come, that as *Prov.* 14. 14. *The Backslider in heart shall be filled with his own wayes.*

6. Talkativeness ; ratling abroad here and there, carry stories, as if we were born for little else, for some do little else ; seldome shall you hear a good word out of their mouths, 1 *Tim.* 5. 13. but where did you buy that Whisk, 'tis a pretty Lace, what cost it ? Mrs. such a one is very fine, she will have it, it was but tother day they were poor enough, I wonder how people can rise so fast ; but we forget that we had as base a beginning as they : yet if we had not, what is that to us ? doth it concern us ? can we find no better talk ? this

is certainly poor food for our Souls, and favours little of Religion.

7. Loudness ; a foolish woman is loud and clamorous, *Prov. 7. 11. & 9. 13. But the words of the wise are heard in secret, Eccles. 9. 17.* If your cause were never so just about which you contend with Servants, Husbands, or Neighbours, yet loudness condemneth you, all that pass by, censure you to be of a perverse Spirit, they deem that house to be a continual dropping, *Prov. 27. 15.* and a resemblance of Hell, and away they go concluding, that the Son of Peace is not there :--- great is the scandal that ariseth from this ; for it cannot be hid ; if meek Husband and Servants (as there are few) seek to hide it, they do but hide the wind, and the oyntment of their right hand, which bewrayeth it self, *Prov. 27. 16. It's as impossible as to hide the wind ;* they will (at least many) be the more loud, as the wind when pent up, makes such a rattling and clutter, that all the Neighbours shall hear it ; tell you them of the honour of Religion, they will have their wills, or the Town shall ring of it ; but oh my Sisters, I beseech You watch, have a care, learn, and seek meekness, for woful experience sheweth, that by reason of the contention and loud clamours of some, the way of truth is evil spoken of, the Adversary speaketh reproachfully, *1 Tim. 5. 14. & 2 Pet. 2. 2.*

8 Covetousness the old botch and blain of profession; yea, that which carnal men take notice of, and upbraid us with. Men and women do in this, as the Whore, *Prov.* 30. 20. that eateth and wipeth her mouth; and saith, She hath done no wickednesse. They excuse it with good husbandry, huswifery, and thriftinesse. They must make no waste, they have children to provide for; but what will they say that have no children? and those whose children are provided for, yea better than ever their fathers were; these certainly can say little for themselves, unlesse it be this, that sometime for vain glories sake, they make a feast; and then as the old saying is, No feast like the Churl's feast; But whatever they think, they are churles still: God counteth them so, and will in his time unmask them. *Isa.* 32. 5, 6. For whatever be mens pretences to Religion, if they be yet covetous they are Idolaters. *Col.* 3. 5. God abhors them. *Psal.* 10. 3. The godly are grieved at them, and wicked men curse them; many will say they are not covetous; but,

1. Look to their dealings; never enough for money, bid half the worth, cry 'tis nought, 'tis nought, *Pro.* 20. 14. They can buy this cheaper, have that done cheaper and better; but many times they lye, their heart is so exercised with covetous Practices.

2. Look to their house-keepings; how are
ser.

servants fed? what entertainment hath strangers? though there be a plain precept for it; *Heb. 13. 2.* what welcome doth the poor find at your houses? may they not sooner break their face than their fast with you? do not say it's your husbands fault; for mostly it is not, though sometimes it is; for if your gossips come that can welcome you again, you can get enough for them, that your husbands shall never know; I blame none for being courteous: but why to these only? why, this is for applause and credit: these two can recompence you again, the other not till the resurrection. This is the right reason if the truth were known. The Lord reform us, and help us, for there are few such, as *1 Tim. 5. 10.* that have lodged strangers, relieved the afflicted in their houses washed the Saints feet, diligently followed every good work.

3. Thirdly look to their contributions, the poor widdows mite was more, *Mark 12. 41, 43.* not only for quality, but many time is now more for quantity. Certainly the Zeal of Gods house will not eat up this generation. Few are the Synagogues that we build, or the Ministers that we maintain, if the large hearted, and princely spirit of some former generations, had lived in the dayes that we have lived in, and had had the fair opportunities, and estates that we have had; you should have seen the wayes of Sion to rejoyce where-

as now they mourn. ---the poor would have had a stock, none should have lacked any thing, Acts 2. 45. the Ministers should have like the Fowls of Heaven, that toyle not, neither do they spinne, Mat. 6. 26. or like the unmuzzled ox that treadeth out the corn. Oh where is the spirit of David and his Worthies, that gave so many Millions to the Temple-work; 1 Chron. 29. 4. but ours build their own house, while this house lyeth wast, Hag. 1. 4. they will say to me they are not Princes, they have not Davids purse; --- It's true, I confess it--- nor Davids heart neither, but too many have the heart and purse of Nabal, to hold feasts like Kings, 1 Sam. 25. 36. to live in sealed houses, stretch themselves on beds of Ivory, and drink Wine in bowls; but grieve not for the afflictions of Joseph, Amos 6. 4. 6. but withhold good from them to whom it is due, Prov. 3. 27. and so at the same time become both profuse, and covetous. You will say, you have not power of your husbands estates; it's true, but you have power to lead him a weary life if he deny you any thing you would have, to satisfie and gratifie your lusts, but you have no power to stirre him to a good work, nor to save some of that which he alloweth you, for needless superfluities, nor to put your hand into the bag you hid in a corner that your husband knoweth not of; no, no, to these
you

you have no power, because your covetous desires do hinder you, doe tye your hands, and your tongues: but to discourage your husbands in a good work, and tell him 'tis too much, less will serve, the man doth not deserve it; to this you have power, and in this you can be forward enough. ---witness your Conscience.

9. What say we of that little conscience which most make of obedience to husbands, is it not a shame and disgrace? what my Sisters do we not know the Scriptures? why then do so many usurpe authority, and therein sin against Christ who hath enjoined this subjection? Ephes. 5. 22. It's sad to consider, that many women who are reputed carnall, yet do excell many who profess godliness, go to their houses there is no strife, you hear not there the replies of want, you shall not, I will not have it so, you are a fool, hold your tongue, but all is in quietness; true it's not alwayes, but some times I have observed it thus: and shall such as profess Religion be stubborn, self-welled, unruly, and domneering, as-if there were no law of God requiring the contrary? Tell it not in *Gath*, publish it not in the streets of *Askelon*, least the daughters of the *Philistians* triumph, 2 Sam. 1. 20.

Many when they be married do mumble out the word [Obey] they are loath to speak it, it goeth against the grain, there is such an

Antipathye in our nature to the law of God. Others that speak it, yet make as little conscience of keeping it, they mind it no more than a word of course : ---but whether thou speak it or not, art thou a wife ? is he a husband to thee ? doest thou expect the duty of an husband from him ? then thou art bound to obey, unless thou canst find a repeal of those precepts which requireth of us,

1. To submit to them, *Ephes. 5. 22. Col. 3. 18.*
2. To be subject to them, *Ephes. 5. 24. yea in every thing, yea though carnal, 1 Pet. 3. 1.*
3. To reverence our husbands, yea see (*i. e.*) take heed that we do it, *Ephes. 5. 33.*
4. To obey them *1 Pet. 3. 6. 1 Tit 2. 5.*
5. To fear them, *1 Pet. 3. 2.*
6. To please them, *1 Cor. 7. 34. yea*
7. Lastly, God hath plainly said he shall rule over thee, *Gen. 3. 16.*

Let any of us say what we will, to the contrary, and study what evasions we can, these precepts are plain, God hath said it shall be so, He shall rule, therefore we must be ruled. Shee that resisteth, resisteth not man, but God, who hath given man this Authority. Did women make Conscience of this, as they should, and as they do of many other things, ---we should see
most

most families in a more calme and serene posture than they are, and more comfortable would it be to themselves, their husbands, and all that come to visit them : but for want of this, many are the evils that breaks in like a flood upon them, *Prov.* 17. 14. as Contention and every evil work, *Jam.* 3. 16.

I say therefore let none of us feed ourselves with conceits, that we are not under subjection, for it's no other than the Devil, and our lusts that setteth us at work, and it argueth unsubduedness to Christ, unwillingness to wear his Yoake. What meaneth all those Scriptures, and to what end are husbands called heads, *Ephes.* 5. 23. Lords, 1 Pet. 3. 6. Guides, Prov. 2. 17. the Image and Glory of God, 1 Cor. 11. 7. if women must not be ruled, guided and governed? ---it is true if husbands command any thing against the will of God, it's better to obey God than man, *Acts* 4. 19. of two evils we must choose the least, better offend our husbands than God, yea our husbands in such cases go beyond their power, they have no authority to command us in any thing contrary to God. We must in such cases remember the precept that requireth us to forsake husband, children, houses and lands, yea life, and all for Christs sake, *Luke* 14. 26. but when the husband commands in things meere-ly civil, and not sinful, then are we bound to obey, and not to obey is to sin against Christ,

Ephes. 5. 22. but if yet we be ſtubborn and reſuſe to know that we ſin againſt God, and right reaſon; for,

1. God hath ordained that thy Husband ſhould rule over thee, *Gen. 3. 16.*

2. God hath commanded thee to obey, *Titus 2 5.*

3. Thou promiſedſt to obey, if not, yet thou took him for an husband, therefore he muſt have the place and authority of an husband.

4. An husband by his place, repreſenteth Chriſt, *Eph. 5. 23.* but Chriſt ruleth the Church; therefore ſo ſhould men their wives.

5. The woman in her Relation to her husband, repreſenteth the Church, *Eph. 5. 24.* but the Church is ſubject to Chriſt; therefore ſo ought women to be to their own husbands.

6. The woman was made for man, *i. e.* for the good of man; therefore may ſhe not rule over him, for that would be for his hurt; he was Lord of the Univerſe by his Creation; if he had not been ſo after the woman was made, then had his power been diminſhed, and ſhe had been made for his hurt, which had been contrary to the reaſon rendered of her Creation, *Gen. 2. 18.* it is not good for man to be alone; nor may any man for this reaſon, Lord it like a Tyrant over his wife; for though God gave her, as a mercy, yet can he in juſtice

turn it into a curse : if man break bounds with God, and abuse the Creature, God may in Righteousness make the Creature break bounds with man, and rebel against man; and so likewise, his wife, though I would not justify a woman in so doing, yet 'tis an old experiment, That oppression will make a wise man mad. ---- Let husbands keep their place, and rule with gentleness, and in love, as they ought; then I say women ought to obey, for she was made for his good.

7. The man was first formed; and thence the Apostle inferreth his Superiority, *1 Tim.* 2. 13. and we use to count the first born more honourable, and to give them the pre-eminence; therefore so should women their husbands.

8. The woman was first in the Transgression, *1 Tim.* 2. 14. therefore must she be content to be first sentenc'd; mark *Gen.* 3. how God proceedeth in his Sentence: in that same order that sin crept into the world, sin was first in the Serpent, then in the Woman, after that in the Man. So God sentenceth, first the Serpent, *ver.* 14. then the Woman, *ver.* 16. after that the Man, *ver.* 17. Man you see suffers for hearkening to the woman, the woman therefore must suffer for hearkening to the Serpent; since she hath sinned, she must be content to be punished: as man cannot but suffer what God there sentenceth him with,

so ought the woman to be content under it also; she may look back to the Fall, and see a reason for subjection to her husband.

9. The Heathens by the Light of Nature do confirm this; all Nations give the men the pre-eminence, and their women patiently submit, though theirs do rather tyrannize then rule; and shall Christian women, that know the Scripture, be unruly? Oh let it not be so said, it will be a reproach to Christianity: you know who said, my Brethren be not many Masters, *Jam.* 3. 1. and if that concern men, who yet are heads and guides, what a shame is it to see women so masterly, who are commanded to be in obedience, *1 Cor.* 14. 34. that is a ninth reproof; disobedience to husbands.

10. Lastly, what say we to the pride of women? can we forget that? a thing that staireth in our faces daily, which the *Philistins*, and the men of *Gath*, casteth in our teeth daily, certainly we cannot, for the pride of our women (as the pride of *Israel*) testifyeth to their faces, *Hos.* 5. 5. *Isaiah* heard of the pride of *Moab*, *Isa.* 16. 6. but as we have heard, so have we seen, of the pride of the Nations. O when will you come down and sit in Sack-cloth and Ashes, and indeed mourn for the afflictions of *Joseph*? Certainly not while you are so very proud as *Moab*, yea as *Mystery Babylon*, who is deck'd with Gold

Gold, and Pearl, and arrayed in Scarlet and Purple, *Rev.* 17. 14. nor while you be like *Lucifer*, Son of the morning, with your eyelids lifted up. The Church is resembled to a woman, but few women resemble the Church. have a care lest you get the portion of those whom you most resemble, for pride goeth before destruction, and an haughty look before a fall, *Prov.* 16. 18. but this is too general, we must descend to particulars; wherefore note, there is a five-fold pride in men and women, viz. in

1. Heart.
2. Gesture.
3. Countenance.
4. Words.
5. Apparel.

1. There is Heart-pride, which though it be not seen (as you think) yet God seeth it, your Conscience seeth it, the world seeth it, and good men seeth it, there are so many outward acts by which it is discovered, it is in vain to take much soap to rent thy self with painting, in order to make thy self fair, for this is the ground colour; what is in the heart will in time shew it self; and if thou say what have I done? wherein am I proud? thou mayest go to thine own heart, *i. e.* thy Conscience, for an answer; is there not proud thoughts

thoughts and conceits what you are, what gifts, what graces you have above others, and is there not a mean esteem of others, yea a despising them, as if they were ignorant, weak, or meanly descended in comparison of you: the proud (saith David, *Psal.* 119. 51.) hath had me greatly in derision: it's too common a fault: most think highly of themselves, and above what is meet, *Rom.* 12. 3. yea, proclaim their own goodness, *Prov.* 20. 6. especially when in comparison with the poorer sort, as if the rich only were the people, and wisdom should dye with them, *Job* 12. 2.

2. There is pride in Gesture also; peoples manners and carriage do shew them to be proud, when people jet, and trip, and mince it along the Street, as if they were some extraordinary persons, as if the ground were not good enough to bear them, its a sign they are haughty, *Isa.* 3. 16.

There is pride in the Countenance, of which woful experience sheweth that this generation is sadly guilty, for as the wicked through the pride of his countenance doth not seek after God, *Psal.* 10. 4. so these through pride, will not look on the poor, turneth their heads another way, much a doe to speak, pass by, especially if in an open & publick place) as if they did not know them, and as for their habitations they know them, and as for their habitations they

they know them nor, nor do they desire it, it's beddeath them, *Prov.* 30. 13. there is a generation, Oh how lofty are they, and their eye lids are lifted up.

4. And no less proud are the words of many, they speak loftily, *Psal.* 73. 8. too much like the heathen, *Rom.* 1. 30. who were proud boasters. How disdainful are some, undervaluers of others, magnifiers of themselves, Trumpeting out their own praise, what they have done, how they carry it, what estates they have, how industrious they are, how much they got by this and that bargain, how much pains they take, what a support they are to their Family, or else they know which way it would soon goe, what good they doe to the poor, how they strive to their power, and beyond their power, what an honourable parentage they came off, how well they were bred, how many miles they used to goe to hear Sermons, what love they have to all the godly, (though those neer them feel't it not) thus with their mouths they speak proudly, *Psal.* 17. 10.

But stay Christians, you run to fast with the baite that are caught by the jaw. Speak not so exceedingly proudly, let not arrogancy proceed out of your mouth, *1 Sam.* 2. 3. let your husbands, your neighbours, and servants rise up and Call you blessed, *Prov.* 31. 28. let the poor of the same congregation feell and experience

rience your goodness, let us see what pittie, and compassions you shew at home to your own relations, 1 *Tim.* 4. 5. and the poor of your own Congregation, for there is an itch after praise and vain glory in being courteous abroad: I doubt by that time your counts are rightly cast up, your reckoning will come short, and many will be found; not only proud boasters, but false boasters. --- Let us see therefore what you do at home, in a corner where your praise is not like to be trumpeted forth; too many of us are; like ill-qualified husbands, that are as kind as need be abroad, but as fowre as a Crab at home. If our husbands should serve us so, we should think we had just cause to be jealous; and may not our own poor, and our own Ministers be jealous on the same reason? how can we plead for love to all the godly, when we shew so little to these of our own? cease therefore I pray you from this piece of vanity, and let your own works, not your words praise you in the Gate, *Prov.* 31. 31.

5. Pride in Apparel, there is no reason why we should omit to speak of this, for Christian Women are grown to such a height that they know no bounds, if the fashion be this, that, or whatsoever; there is no question made of its lawfulness, we look not to the word for our Rule, but what is the fashion? how doth *Mrs.* such a one weare it?
what

what is the manner of the fashion at Court ? Oh for shame let that be left to the children of disobedience to go according to the course of this world, *Eph.* 2. 2. Do we think at the day of Judgment to make a Nose of wax of these Scriptures, *1 Pet.* 1. 14. Fashion not your selves according to your former lusts in your ignorance, *Rom.* 12. 2. Be ye not conformed to this world, *1 Tim.* 2. 9. In like manner also that women adorn themselves in modest apparel, with shame-facedness and sobriety, not with broided hair, or gold, or pearls, or costly array, *1 Pet.* 3. 3. whose adorning let it not be that outward, of plaiting the hair and of wearing of gold, &c. Certainly we shall never be able at that day to justifie our practice, these texts will stick closer to us then now ; now we can put it off ; we have not time (or will rather) to ponder our goings, God hath written to us the great things of his law, and they have been esteemed as a light thing, *Hos.* 8. 12. every fond fashion, long trains, half sleeves, fans, stomachers, like *Tom of Bedlams* cap full of Ribonds, a forehead like a Bull, slops, as if the sole of our shoe were loose, or whatever else the flesh, and world, or Devil can invent as to our dress, hath better credit with some women than the Scriptures before quoted, we may well fear therefore lest that come upon us which was threatened, *Isa.* 3. 16. to 24. Moreover the Lord saith,
Be-

Because the daughters of *Sion* are haughty, and walk with stretched-out neck, & wanton eyes, mincing as they go, & making a tinkling with their feet, therefore the Lord will smite with a scab, the crown of the head of the daughter of *Zion*, in that day the Lord will take away the bravery of their tinkling ornaments, and their cauls and the round tiers like the Moon, the chains and the bracelets, and the mufflers, the bennets, the ornaments of the legs, the head bands and the tablets, and the ear rings, the changeable fures of apparel, the mantles, the wimples, and the crisping pins, the glasses, the fine linnen, the hoods and the vailles, and it shall come to pass instead of sweet smell their shall be a stink, and instead of a girdle a rent, and instead of well-set hair, baldnets, and instead of a stomacher, a girding with sackcloth, and burning instead of beauty; indeed it may seem pleasing to the flesh to have the cap and the knee, and to jut about in fine clothes, but the time will come that all such idols shall be thrown to moles and to the bats (as matter of incombrance) that men may go with the more speed to the clefts of the rocks, and to the tops of the ragged rocks for fear of the Lord, and for the glory of his Majesty, *Isa. 2. 20, 21.* indeed there be those that count the proud happy, *Mal. 3. 15.* but Christians should live above such toyes, knowing that the day cometh that shall burn as an Oven, and

and the proud shall be as stubble, *Mal.* 4. 1. then shall men see the difference between the righteous and the wicked, the proud and the humble, those that fear the Lord, and those that fear him not, *Mal.* 3. 18. and that this world though it might seem to have glory, yet it had no glory in comparison of that which excelleth.

There is 2. other uses which I had thought to have made of this doctrine, *viz.* Exhortation, and Examination, but the book swells so fast, that I doubt poor folks would not buy it, and rich folks would not take the pains to read it, therefore I shall draw to a period. Chiefly commending to my Sisters, this one thing to encourage them to put this doctrine into practice, to wit, that it will be acceptable to God, and good men. whatever it be with others, yea, others cannot but acknowledge that vertue excelleth vice, as wisdom excelleth folly; yea, this is the way to make your husbands love you, and men in general to retain a good opinion of the married estate.

If any say, Phisition cure thy self, let them know that I do not write this to commend my self, as if I were the only one, or if I were already perfect, for in many things we offend all, *Ja.* 3. 20. but I hope I may say truly with the Apostle, *Phil.* 3. 12, 14. I press toward af-
ter

Good and seasonable Counsel for
ter the mark and price of the high calling of
God in Christ Jesus, which that you may also
do, and God may be glorified therein, is the
end I have aimed at in proceeding thus far:

Finis.

An Apology to answer a Question.

SOME may say, why did she not speak something concerning Men, are Men in no fault. This not a place to question it, seeing the matter concerns our own Sex's, for it is my Judgment that it is our duty, first to pull out the Beam out of our own eyes, that we may see the clearer to pull the Mote out of our Brothers eyes; for I do not question but when men see us walk up to the perfect Law of obedience to our husbands, it will be a great inducement to them to answer the Law of God, with the Apostles command concerning Women; Husbands love your Wives, and be not bitter against them, A word to the wise is enough.

O Dorcas; my thinks this is strange,
 That thy thoughts, thus, about must range
 Couldst not be silent; prethy why?
 Didst thou lift up thy voice and cry?
 Have they transgressed, against their God?
 And did that make thee take the Rod?
 Thou hast done well; but yet I wot,
 Philistins Lords favour thee not.
 Nor yet doth I, nor B. for why their bent,
 That since even Christ himself was sent
 From God the Father, therefore also,
 From a Colledge of Ministers all must go
 But if thou meet them in thy dish,
 Pray them to make better inferencis.
 For why it's plain, the Mechanicks
 Do laugh to see, such shifts and tricks;
 But as for thee, thou art out of their varge,
 Thou yet wast not within their Barge,
 Pulpit I mean; for why, its plain
 At that fine place, thou didst not aim.
 Wherefore lay by, the distaff and the wheel,
 The needle, thimble, rock and reel,
 That so thou mayst, the better then
 Take time, paper ink and pen.
 And thence to us, drop such a word.
 As may us fence against the gurd
 And gusts of sin and Satan too,
 Who daily seeks us to undo.

W.

